[redacted]

Must Remain in
Transcription Room

M 2574

Thursday evening May 22k 1975

Barn

MR NYLAND: It stopped, didn't it? (laughter) Yes, I was thinking how can one remain a good neighbor? (laughter) We can always ascribe it to dusk.

Talk about Tuesday-Wednesday. Our attempts. It's very difficult to recreate such evenings of discussion on a Thursday. In the first place I wasn't there. I have to go by a little cassette. I have to go by some impressions. I try to remember certain questions the way they have been asked. I'm not quite sure that that is actually the way it was asked; the way I heard it - or heard it on the cassette. I try for myself to recreate the atmosphere of a meeting, of the different people who participated in it. And then, perhaps I bring up such a question; or, a new kind of a concept, in the way I have understood the discussion. Sometimes I think ~~that~~ I am wrong, that I don't know, actually, what did take place. And maybe I haven't understood it, or maybe I couldn't uh--the recording was not as good. Or something happened, like an airplane flying over the (?) So whatever it is that I can say on a Thursday is really very general. And therefore I believe it is far better if we do it a little differently. If the questions which were brought up either Tuesday or Wednesday were not sufficiently clarified, you must ask again, the same question. Then there is that question at the present time. It will give me an advantage to hear it. I cannot see you; but I can hear enough. And there can be an exchange, which never can take place when I just report on what I've heard. In that way, you can recreate an evening in which the questions similiar to Tuesday or Wednesday can be repeated for further discussion, if you like.

/r statements that you want to make about it. And I can help to create, /r at least to give you my viewpoint, It may be easier, I think, in the end to come to certain conclusions. And it gives me a little bit more right to say what I really want to say, when it is based on what I actually hear. In a general way, I would say about yesterday--last night, it took a long time ~~until~~ before it really got somewhere-too long! Mostly, because of the first question which was encouraged, and which was not right. The statements were not clarified. It took too long before that was, as it were, stopped. There is still fear on the part of many of you. And some of the elders of the church are waiting too long. You must not do that! Particular on a Wednesday when certain statements are made which you think are not correct, /ou have a right right to say, I don't believe that is right. I don't think that is Work. My interpretation and understanding of Work is such and such. By means of that you're lifted out of something that goes in the wrong road. The question of the first part should have been asked on Tuesday, /ecause there was not clarity about Work itself. Exchanges between the two people on Tueday; that what is relationship of that--that pair, cannot be reproduced by just talking about it. I think that many people should attend Tuesday as they possible can, /o that when you talk about the principles of Work and the language, and what we now call, the use of tools, /an be understood much better by many more, /o that you have that language down pat-like a grammar. That will help you very much for discussions on Wednesday, /ause certain concepts are not as

yet clear; and are still a little bit too much interpreted. And because of that, there is too much discussion about the things about which there should not be any further discussion. When I say an 'I' is this and that; and it has certain qualities; and it is an attitude, It is that what is a function, It should be quite clear what is meant by such a statement. And everybody should know that what we understand by an 'I', In accordance with what Gurdjieff writes about in All and Everything. I hope to clarify that more and more by writing in Firefly about a quotation which I'm now going through, which is a little difficult for me to do because I cannot edit as well. Still, it is work that I have to do. I cannot be dependent too much on someone else. But when that, once and for all, is published; then I think you have a guideline. You know then; what All and Everything is saying about an'I', And unconscious and conscious parts, And the attitude of criticism; the attitude of what is really impartiality. So that then, as it were, you can refer to A & E. When you make a reference to A & E, it is quite sufficient that you just make a reference, because it is up to every one of you if you don't remember it to look it up yourself, To see actually, what is in the book. You don't have to explain it in detail. It would even be quite sufficient to say on page such and such in the chapter From the Author there is a statement made by Gurdjieff which is so and so, a little bit of what is indicated, And for anyone else who wants to know about it read it! It's not necessary to explain. Your not here to explain in that sense Gurdjieff. A reference is quite sufficient for such people who want to study. I think that

study end is not yet right. I hope you excuse me that I keep on criticising. Because I'm not interested in saying you're doing so well. It is all right-you know. After all I think it is a necessity to realize that you have to do something. And then when you do a little bit I think it is all right because I think that is the responsibility. The advantage from Gurdjieff is that he gives you something for your ordinary life. And besides that he puts it in the light of inner life emotional development and spiritual unfoldment. Those are the advantages that you have instead of having some little bit of a system which just talks about ordinary life in a way of how to behave. There is very definitely ~~(?) (depth?)~~ this DEPTH in Gurdjieff. And when one talks about inner life, when one talks about essentiality, there come--can come some concept of essential essence, of that what can be obtained by living more than on the surface and that gradually out of this essentiality, which of course I call Magnetic Center. To see differences of that kind which exist, which are not to be noticed when you go from one to the other because there is no sharp distinction. It is a gradual change. I compare it to an artichoke-to an onion. You don't know where you get to the center. But you know well enough that you are in the center. In comparing to where--where you are now; and where you come from. So of course there is that kind of a degree of a constant increase of essentiality. But whatever that is-don't hesitate to bring in 'I' as an objective faculty representing the aim of your spiritual aspiration. That is after all the reason for talking about objectivity, of an ability to see things in a different way. And when you want to use the word 'see'-always connect it in a different way, in a cer-

tain way which we call impartial way. Of course I prefer the word observe. When you talk about the state which is not thinking and feeling, and we use the word awareness, I consider the word awareness very appropriate, and that many times the question is "were you aware?", meaning by that, was there something aware, within your personality, that functions in a certain way that we call it then, more and more objective, not as yet entirely pure, but at least having already the indications of the possibility of further purity, if it can develop. When such concepts are not clear because you really --you don't study. Because if I ask you honestly, how much during the week -thinking about these meetings; do you make attempts, as it were, to prepare yourself for coming here? That applies to Tuesday. Do you expect from the group something to be given to you? Or do you wish to give something to the level of the group? It is an important question because on that depends on the standing or the falling of this group. It is not an overnight scheme. The reason why we want to go slow is in order to give a simmering process to the possibility of a change. Because anything that happens as a shock, is a shock without any doubt giving you information. But it is not sufficiently deep. And if it is, it might ruin you. You protect yourself always against it, and you have not undone yet any wish for rationalizing about it. If something impresses you, it has to stay with you so that it becomes available. And when it is not available after four or five years it has not impressed you sufficiently. When you once learn the dexterity as a result of the application of Work

as we mean it, The dexterity is with you. You will not lose it. It has become part of you. When once you know how to swim, you will never forget it. May be a little stiff in the beginning after you haven't swum for about five years, But it is quite easy to adapt your body again with whatever is necessary for swimming. Even if you forget things, A little bit of an indication will make you recollect, Then actually, that what you have taken in has had a chance to affect you. And so this process of being affected is a very slow one, And living with the ideas in your daily life, many times, not separating them out from your ordinary existence, Because they do belong in your life as it is now. ~~And they do belong in your life as it is now.~~ And they do belong as representing seeds for objective world, which is planted at the time when you are in an unconscious state. And that what is in this soil of a personality, that what is then of some seed that comes, is affected by a few things in the soil which happened to be sufficient to deteriorate that what is the cover of the seed, And make that what is within, as a kernel, want to grow. The requirements for the realization of a Magnetic Center means that there are certain conscious factors within a man. Gurdjieff calls that the consciousness which is there as the unconsciousness which is there. Logically, the unconscious state predominating. Nevertheless, there is something in a Man number Four which responds to that what is being talked about, But in a very uncertain way. The DO RE MI of Kesdjan is completely unconscious, Don't forget that. It means that there are people who are suffuciently sensitive

to the possibilities which might be, the possibility of seeing that that what is not as yet - could pernaps be, those who happen to live in a possibility of imagining that might be. And all that can happen in the unconscious state of a man. It's only when ne gets to FA that he will have trouble. Because tnen he doesn't know now to over bridge it. But tne DO RE MI as a gestation period of associations with ideas which ~~tney~~ nave already witnin them a certain kernel of truth. And so when we talk; ~~or~~ we most likely will talk only from that little standpoint of that DO RE MI. And we wish to go over, every once in a while, into the state of SOL; And of course SOL LA SI. But I don't want to--to compare it too often, then only, that you must realize that a great deal of our attempts still belong to this DO RE MI state. And the purification process can take place when in the DO RE MI you start out with an impurity; let's say 99% ~~(illegible)~~ that perhaps you have to reach RE, And particularly when you reach MI it might be a little purer perhaps have 10% purer. But it is not permanent. This is what I want to say. The ~~permen~~--permanency comes only by the constancy of an 'I' as an objective faculty being present to you and ~~operating~~ operating. You forget that. Sometimes you say there is a wish for an 'I'. Immediately this 'I' is functioning. Immediately there is information to be gathered. You don't stop at just having the wish. The information is about yourself. We call it self knowledge. It should not be in relation to someone who has said something and you want to either to explain it or to contradict it. Not on a Wednesday. On a Tuesday yes; it would be allowed. On a Wednesday you must make your own statements of your own exper-

and the discussions should be much more about that kind of SELF-knowledge

ience. You can make reference to what someone else has said and it reminds you. But it is not up to anyone to criticise the statements. You can disagree with them, you can say so. But you don't have to sit in front of someone else as if you are the Master already who can help. You can indicate what is for you your Work. And that will be sufficient clarification for anyone who wants to listen. If they don't want to listen, it's not your affair. It is for the sake of a group that in the beginning you bring it up to a high level when the first question is of a low level. It is not to correct the person who spoke. It is to indicate to the group as a whole on what level the group should manifest for the meeting. That's the purpose! And you only accomplish that by stating for the group what is your experience in your life, and say it in sufficiently clear language that there is no misunderstanding. If the explanation of whatever you say is not clear someone else, of course, can ask you; please explain it, because it is not clear to me. That can be a discussion. I'm not eliminating discussions. But the discussions have to be on the principle points of Work, itself, based on your experience. Experience is the only thing that will teach you. Reading won't do it, feeling won't do it, Talk by other people won't do it. It's only when you take it within and you come to conclusions about yourself within, and struggle with yourself to reach that what is the reality within; and that Work can give you when you wish to continue with it and make it your own. When I say many times the 'I' is really living with you, and is part of you, and operates, that is, observes from within, as if without-it doesn't matter, in

any event it's present to you. And you, unconscious human creature knows that there is something of a higher nature present to you, not necessarily defining it in the terminology of ABC, but you can actually come to a conclusion that the prescence will make you more open to be, to see yourself actually what you are. You can call it a creature. It's all right. Everybody is. But it's only a word. If actually you feel with all your heart within your bones, that you are a slug. You will talk differently about that creature. You will hardly dare to open your mouth. You will feel the reality of what is meant to be nothing at all, then just a little bit of something that happens to be alive. So don't use the word creature too soon. If it's based on an experience you know about; and you can say it then in a certain way that it becomes really convincing as an expression of what you have felt; and what you know for sure, and when there is no further question; no further desire to augment it by rationalizing about it; no wish to describe; just that what is-is, at that time. No more and no less sufficient to sit up and breathe and to hope for the development of your life, maybe ~~(a2)~~ development into a different KIND OF A form. Sometimes I miss sincerity. I hear it with the voice. For me, a voice represents a great deal of what is alive within. When I want to emphasis something that is really worthwhile, I don't speak fast. I speak with emphasis. A certain tonation means that there is that kind of pressure behind the air which forms the words; which comes from a different place in my head. When I speak fast, it is that I rattle a little bit and ramble. And there is no way of stop-

ping it. But when I want to choose my words correctly and empha size it at the proper time in a way my feeling can enter; then maybe everyonce in a while I take a breath in between and I stand, as it were, in front of a word that I want to choose. And when I have the right kind of a word I want to say it in the right way because I want to be convincing in the expression of my experience so that other people will feel the truth of what is my experience and what I am. I think you must learn much more OF THAT, also in the Wednesday to be able to talk about your own sincere efforts because only that will help you, in the end to understand others. When they understand you because of the way you express it; in the way you really would want to express it which can be a manner, or a certain style which is your own. Someone else will start to wish you to be his friend. Like in the small group-we have it, when you can let your hair down. On a Wednesday it is still a little too rhetorical. A little bit desirous of convincing others. You are not entirely free from a certain kind of form of vanity. You are not simple enough. Maybe it is difficult. And maybe you hide, still, a little bit. Ultimately, you must not hide anymore. You must be what you are, because that is the I amness of yourself. And you can refer to that; that I amness. Which is then observed by an 'I'-'I'ness. In that level of being; recognizing that what is me, lower; of a of a lower level recognizing my wish in the attempt to want to wake up. When I'm asleep physically I'm still alive. I'm not dead. I have a low functioning. And in that particular sleeping physical state, of course I don't behave like when I do in a

semi-physical or sleeping state. Of course there is a difference. And there is a step in between. But life continues. Deadness means absence of life. And so when you make the distinctions and you want to say, a conscious life recognizing a semi-conscious existence as if that is asleep, it still means that what is semi-conscious is still alive, but in its way; in an unconscious way, it is limited. It is, as it were, as if asleep with a knowledge that it could wake up to a state of consciousness and conscience. What I'm really talking about-how to develop your conscience. Because that is strictly related to the development of an inner life. That is when the recognition of essentiality becomes such that things become very simple for you, that there is no particular reason to think, to feel, to rationalize, to explain, when you have left that whole realm of intellectuality, when you have gone within yourself and you find something within yourself that perhaps you believe is more truthful than the ordinary appearances to the outside world, that you wish to continue; not to stop just with a little bit of essentiality; a little bit of inner life. The accent has to be placed on it. The point of gravity has to be there. That is, sitting on this Earth I am affected by the influence of this Earth. But I can direct it in such a way that that influence is attaching me in a certain place which I call essential. So that then the Earth itself will know that there is no maybe about it for myself. The Earth will continue to play with me, by the point of gravity is on my surface the circumference. But when the point of gravity is more and more placed within the Earth , as it were, will think twice about wanting to hold you. That is Mother Nature recogniz-

ing attempts when we are truthful in the sense of that kind of freedom. Perhaps those were a few concepts that occurred to me in listening to Tuesday and Wednesday, there is probably more. But let's now go over into what I started to say in the beginning. If you have any questions formulate them well. And don't mind if I stop you when I think you used the wrong kind of a word....Who has questions?.....Contrary to my usual state, I will say, take your time..... Pretty soon another question comes of course, how much time do you need? ~~mean?~~

Gerald: Mr Nyland

MR NYLAND: Yeah....Who is it?

Gerald: Gerald

MR NYLAND: Yes Gerald, I'd say I can almost count on you....all right Gerald go ahead.

Gerald: Well, right now I realize I'm asleep

MR NYLAND: Not when you say it

Gerald: ~~Pardon?~~

MR NYLAND: When you say that-you're not.....You were before you said it when you're not saying it. When you say it you mean it-you're not asleep.....

Gerald: When I said it.....I was not asleep? or I was?

MR NYLAND: When you mean it. You can say I was asleep.....When a person means it in an unconscious state; he makes a statement about being asleep, he really doesn't mean that. He has realized that he was asleep up to the moment when there was a possibility of not being asleep. Then when he says I was asleep, or even when he

says I am asleep and he means it, at that moment there is a conviction in him that at least a little bit of a possibility of non-sleeping can also exist. Otherwise you wouldn't talk about it.....But go on because right after that you fall asleep anynow. (laughter).....You see what I mean Gerald?

Gerald: Yes, right after that I'd start searching my--my memory, trying to remember what it was

MR NYLAND: No, each moment sleeps. The thought passes. The statements is linked up, after you said it, with the past. But there is constantly a moment coming to you. And that moment is exactly the same as a moment which has gone. Time does not change. Time is not subject to my own subjectivity in interpretation. Time is a stream-constant for me, in my concept of aliveness time becomes when I take it in for that moment where I consider myself to be at the present my unique subjectivity. That means, at that time I have contact with time. The moment later I have contact with the next moment of time, if that is indicative. If I want to explain for myself what actually takes place when time is like a stream, and of course it is not that. Many times I've compared it with a cable car, which get hold of the cable and then the car goes up the hill. As soon as you let--let it loose the cable continues but I don't move anymore. So time, for me, many times is that what is moving. At certain times I don't even know that I become subject. But as soon as I talk about time, and I start to think and feel, I become part and parcel of the time itself. And there it is my unique subjectivity which attaches me to that time. But when I don't want it, that is, when there is a possibility in me thinking that I could do without my time,

I can change the time which is now holding me into a concept of a moment which is also the same quality as time. But which has, in addition, freedom-and not my subjectivity. And such moments come constantly; if I understand it more and more; I say a moment is constantly everywhere and always, when I understand more. So I say, I work, but I lose it. I am asleep-I wake up-I fall asleep again. The next moment I have a chance to be awake again. I make that attempt the next moment. I don't care what I was a amoment ago! That is finished. And I leave it for whatever it may have been worth. I am living now. I see that I could wake up in the future because, you might say, a moment is coming. The moment comes when I have a real wish to wake up. That produces the moment, within me, with which I then can become conversant with an 'I' of objectivity existing, as a result of my wish. And the linkage is made between that what is an 'I'-and that what I am as a human being. The moment when that-that concept happens to come. You understand that?..... .....Say it a little different. I think, and I wish to Work. I have a wish. Immediately, 'I' is there immediately; there is an observation. No time is lost. Simultaniety is in the acceptance of that what is a wish-creating an 'I'. And the 'I' immediately accepting me. If it is longer than that; it is not a moment anymore.... all right Gerald?

Gerald: Yes

MR NYLAND: Ya. okay

Gerald: Thank you

Judy: Mr Nyland

MR NYLAND: Yeah

Judy: This is Judy (Bunnitz

NYLAND: Yes Judy

Judy: Up until recently I realizedthat I've been Working trying to create an objective faculty in order to have the experience of an awareness of the life that's within me. And I now see that that really really doesn't go far enough, because my ~~(only?)~~ aim is the truth about myself in a broader way, I mean, a deeper way, not just to know that I'm alive, but ~~to~~ actually make that faculty function for me. And I remember a while ago we talked about a relationship that one could have with an 'I'. And I'm faced with how to put myself in a proper relationship with 'I', so that it ~~could~~ can go from--so that it could give me what I want, which is right now, it seems to me, more than just the fact that I exist.

MR NYLAND: Yeah, Judy, when one starts to consider an 'I' existing longer than a moment. You will run into difficulties first of understanding what is meant by such a concept, and also the experience which that concept actually could produce within yourself. I think the question is really first; when I want to make this 'I' exist a little longer expressed in the form of a time that I can measure by means of a watch. It means really, that if this 'I' could move, in my concept, the sense of time existing, and becomes associated with a moment, I will not have any difficulty in understanding that the moment, logically, will be with time, when a moment becomes extended. Because a moment can extend within its own dimensions, and it is quite different from myself-a moment, that is, a second in time extending into one hour. I would first try to hold on, as we might say, to that what exists as an objective faculty which is continuing to observe. I would try to make this

'I' familiar with myself in a very simple form of behavior. When I wake up I don't want that moment to go by. I say, I want to hold on to it. Which is almost impossible because it is ephemeral. But my wish is much stronger even than the moment for my own existence because with my wish I can deal with it. I continue with the wish to keep on creating 'I' being an 'I' observant of me in my behavior as I then go through a certain period of time. When I'm simple in what I'm doing and the thought and the feeling is translated into the awareness of myself, I wish to continue that awareness to exist a little longer. I am washing dishes, I am walking. I make constantly the attempts to see that an 'I' keeps on being with me. When I lose it I say, come back. I create you again. Sometimes I say to 'I', don't go away. I need you, and you know it, don't be naughty. Just stay with me because if there is anything wrong with me that makes you go away, you tell me! Sometimes the 'I' does say, say you don't have a wish anymore. You really are not serious enough. You are too much occupied by ordinary life. And the 'I' will tell you, I have no desire to stay with you when you are in that kind of a sleepy state-unconsciousness. This is the first thing-to become more familiar with a little extension. The second is, I want to deepen that what is the experience. It's a very difficult thing sometimes to understand what is meant by this kind of a depth. Because I can say, within myself, there are depths which I don't reach. When I sit, and I close my eyes and something in me wishes to become aware of me, sitting, I want to go within myself more, and more, I call that deepening of the wish. And actually deepening within myself to go to unknown territory of

my inner life. It is quite definitely as if I have an 'I' which wants to see myself within. In closing my ordinary eyes, I'm dependent on an awareness state, which is for me like a force, that I make wish to go within myself as far as it can go. I cannot determine where it will stop. I probably will know that I come to a point where it cannot go further. I release it-and I start again. And I make an attempt to go deep within me. At the moment when that depth has been reached, I am very much freer for myself in seeing actually what I am, because I've left all the different forms of my manifestations on the periphery. I've gone with my awareness within my inner life. I say it is unexplored territory. At the same time it becomes very very simple-of what is me within me? I have to find that because otherwise I will never find a reality. By reality I mean that what I actually am-that what I am which in reality becomes what I am, and in reality for future becomes how I am. And so the awareness linked up with time with nothing at all then an observation process, and not allowing any thought and feeling, finally comes within me, so a certain consideration of the reality of that what I am in actuality, without any wish to either describe or to justify, or to see that that what I am is not entirely as yet what I think I am. I continue in this attempt of awareness-not in thought. Awareness is much better because it can penetrate much more. A thought is constantly objected to by obstacles of other thoughts. That is why when I keep on thinking about what I really am, I really don't come to a conclusion. I come to something quite definitely essential. But I don't reach the truth. That what I

reach in that kind of unconscious way of thinking is something that is not really the truth. It is still interpreted by me, as well as I can interpret it. And as well as I can try to be honest about it. But with an awareness I am on the road with truth, all the time. Because there is no thoughts or no feelings. Ya

Side 2

~~TAPE RUNS OFF~~

MR NYLAND: I must make these attempts of deepening my awareness several times. It will not be successful in the beginning or even for a long time. There will be constantly interferences of thinking. I want to keep it as pure as I can, as impartial as I can of discovery of that what actually is, for me, my truth, and not be afraid. I am constantly afraid that I will uncover something that I don't like. And it is that kind of a fear I start to become interested in; because when I actually analyze that fear I say, what is the objection I have in seeing the truth of myself? And I cannot find any reason for it. If my wish is strong enough, I will continue to find out, what is that really as life is only really then when I am, when this amness is understood as the functioning of the central part of my being; when this particular being is in existence without any help of any of the three centers; or even any of the three bodies- whenever they might have been developed. The fact of essentiality par excellance is a statement of myself-this is it in truth! And no further description. Because for that there is no further indication of wanting to describe it. There is no further reason of having any fear to see the truth and become familiar

with it. That I would say is the second possibility. It will take a long time. The third one is the extension of that what is now duration of an 'I' existing. In taking in not only one particular quality of myself; but two, or three, or four, or several qualities at the same time, I usually become interested first in my life; then my life taking on the form of it-walking. And then I stop, even if there is a period of continuation; it is still related to walking. I now try to make this observation process in the 'I' present to me extend more and more to the totality of my life as being expressed by different behavior forms at the same time. I walk. I have also thoughts. I react to the road, the way it is, I sense it. I continue with my breathing, the way it is. I continue with anything that's taking place instinctively within me-physiologically, I become ~~acquaintance~~--acquainted with the thought processes as a result of my sense organ receiving impressions. I become acquainted at the same time while I walk and continuing to observe this walking-you see the 'I' is now fulfilling a tremendous task. Because it is not so easy for an 'I' to have me ask to do that. Because an 'I' will say, you lose me almost immediately. The assurance has to come from yourself that you will tell this 'I', I will do my best to the extent that I will be able to do it; fully well knowing that it is difficult, and, at a certain point I will fail. Then the 'I' will say, ~~a~~all right. 'I' trust you, 'I' will be there, when you fail you will lose me. But you know it. That you have to say--that that is in the future. You make attempts to become simultaneously aware of the totality of behavior forms which are taking place at the same moment. This expands, of course, the Workings of an 'I'. And it is tremendously helpful

for the further growth of an 'I'. Because really, that is what an 'I' wants. It is not just growing up. It is a wish on the part of an 'I' to develop and to become more and more understanding about that what I am totally. And these are the three particular difficulties that ought to be followed up. But which are very difficult to do. And you must do it little by little; time and time again; when you can make the attempts. And never be disappointed when you don't reach what you think you ought to reach. Because you have no right, as yet, to say ~~that~~ I ought to reach that! You cannot, as yet, judge about it. You have to remain extremely simple. And constantly accepting that what an 'I' is telling you. And what as an 'I' ~~has~~ FUNCTIONING IS opened up to you.... all right Judy?

Judy: (gasp with laughter?)

MR NYLAND: Ya, it's a wonderful thing

Judy: (?)(?) too much

MR NYLAND: Ya, it is just exactly that way that WAY life has to take shape. That is the way I say seriousness has to be applied. When I talk a little about--about a flash in the pan-it's nothing!

Judy: Hmmm

MR NYLAND: Because that is equivalent to the fact that I finally reach honest love. But then it begins. Then there is an opening to a possibility of further growth. And that growth is into infinity. So it won't end. And I don't even consider this lifetime as an end. I say the emphasis is now on my life; and it doesn't matter in what form it happens. At such a time, actually experiencing that, It doesn't make anymore--any difference anymore where I am. I can be on Earth; and I can be somewhere else. Life becomes Eternity. All right Judy?

Judy: Thank you Mr Nyland

MR NYLAND: Good.....These things Judy, are things that belong to Esoteric Knowledge. It is so sinful that in the different psychologies, and all the therapy and all the adjustments that one makes to ordinary life-all this--this kind of background is forgotten; the depth of the religious development. Because when one once understand that a person is not alone, And that it is idiotic to think that life on Earth is just for the existence of life on Earth, And that the way one should live is to make adjustments in an unconscious state-where is spirituality!? Where is the world which exists of spirits? Of that what are there-people; you might say, persons who have gone before; and are there now-not in this form any longer. And also are, together, striving in the totality. - What is God!? To what extent that one--if one is on Earth, you must consider the possibility of a God existing. Even if that what is the condition of Earth, and we say very cleverly, that is because we are in the FA state. Well, where is God-in DO RE MI? In SOL LA SI? Where is God in the totality of the Ray of Creation? And why is it that at this moment of being in FA, and living in difficulties and suffering? Why is it that that is Purgatory? And isn't it that His Endlessness comes and visits Purgatory quite often in order to alleviate the difficulties which one is suffering under? So as to avoid complaining; and to see that people will not lose their courage. Because everything indicates that if they remain complaining and unconscious, and asleep, that they will die into--going into the nether regions, And they such people who can be sensitive to that- don't want that! When you want to

remain satisfied with the conditions of Earth; and improve yourself a little bit so that you can have more friends. It's alright. But it has absolutely nothing to do with Gurdjieff. Gurdjieff talks about the depth of life, of that what is a man totally in three dimensions. The understanding for a man of three forms at a time to which he is subject. The extensions, of course, but the horizontality; that is the sharing with others who are living at this moment, in different ways performing their tasks, in taking care of unconscious ~~state~~--states in the form of their behavior, and their personality. The acknowledgement of such existing that one--when one considers all people as one, it is as if all are living--living for one-and one is living for all. That is the indication of the horizontality of a man. The first ingredient for an understanding of-why share with someone? Why have love for someone? On what basis-not because of a little relationship. Only for the basis of a further understanding of the totality of Love in the Universe. All Father Maintainer. And then comes the third. The three--the third dimension-the verticality, which forms the tube; which forms, again, in turn; after three dimensions becoming one-a new entity. For further continuation of living in a conscious realm, in a conscious existence-Cosmic Consciousness. You see there why it is beautiful because there is no end in Gurdjieff. Never-will a seminar finish. There's constantly everyday a realization of a unity that can be reached at certain times. But in a period which is necessary to reach that height, as a result of a simmering process-constantly, constantly

wishing, under control of that what is; under a realization of that what has to be dismissed; under the guidance of that what tells, with conscience, that what is right, and what is wrong! What is right for further production, as it were, within oneself of either Kesdjan or Soul. The creation of such conditions for the further growth-vertically, for a man to be able to reach ~~here~~--levels in which there is less and less density and that because of that less and less form, and less and less bondage....When one stays on Earth, you remain. Maybe a little animal; maybe a little bit of a human. A human being still under the law of 48. forty-eight If that is the right kind of a figure to take? We wish, 24, 12, 6, 3. That would mean development. That also would mean understanding. That also would mean closer to a freedom. That is the aim of Gurdjieff. That is why he is an esoteric man. Who has questions?

Harry: Mr Nyland

MR NYLAND: Yeah

Harry: This is Harry

MR NYLAND: Yes Harry

Harry: Uh. I'd like to know--in Working recently I have a--begin to have a sense what it would mean to have a real insight into myself, in the way of a deeper observation.

MR NYLAND: How much do you know of the outside of yourself?....How much do you know about your mannerisms?

Harry: I don't think very much. Uh that's also a--it--that kind of information is somehow connected with what I'm asking about too.

MR NYLAND: That so? But that is salt. What you ask about how much of the

information about your inner life is salt for the meal of your unconscious existence on the periphery. That is your meal you have, right? To put a little salt with. But a little salt goes a long way. When you become demanding of wanting to have more knowledge of your inner life-you increase the salt-it becomes poison. I'm sorry! Life starts when it starts; you cannot jump. Not even over your own needs. When one wants to Work; you have to be diligent about Work, itself, applied in a simple way, and remain very humble; at the same time become inspired by the possibility of ultimately hoping for a spiritual, as I call it, unfoldment. Which of couse will emphasise your inner life. Will emphasise more and more-essentiality. Will emphasise more and more an impartiality so that you can give whatever you have to sacrifice. But for the time being, there is more than enough in the world of an unconsiousness, that you, as yet, don't know about. And you should study that much more in that sense. Of an awareness of that what exists. It belongs to your amness. But it is only the form it happens to take on Earth. And I think you have to deal with it. Be in ordinary life, starting out by being a good man; a kind man; a considerate man; a man who wants to be a friend; a man who wants to attend to his own business; a man who wants to be honest; a man who wants to be free from loving himself too much. Start with that! And see then, when you want to make changes that they could become permanent. The permanency is indicated by the acceptance of the change. And when that is possible, you can rely that you don't have to fall back anymore on what was unconscious. And perhaps even at times the change,itself, may make you--or help you to be conscious. All

this is still ordinary life on this Earth; in this country; in this group. We start with this group. We start with our behavior with the different people with whom we are in contact. Day after day; night after night; in our relationships with each other. In trying to find out where they live-hoping they want to find out where I am living. And that then, there can be an exchange of that kind of life, described from the standpoint as much as I can-objectively, the reality of that what I am-truthfully. Discussions about that what is my personality freed from all kinds of interpretations. I Work, as it were, day and night in trying to acquire a dexterity of Work on myself. And an understanding of what is the meaning of an 'I' actively being busy in awareness-observing me. And me, being that what I am under the scrutiny of this 'I'. Or an 'I' being compassionate; really benevolently looking; in contact with me. A spiritual entity with me whenever I can open the door and let it in. Whenever there is a window that I can open and look out on the atmosphere which I wish--wish to create this time, with that what I am, because I have a power of creation. Unconsciously-I don't! I have to accept what Mother Nature has given me. And all I can extract from it is reaction. I cannot create. I don't make that what is outside. But I can create that what can grow within. That is my Aesdjanian body-I can make! And a Soul body-I can make! Because I can ~~come~~--become responsible for it. And I will take care of it, in time. But first I want to make sure that I can Work with material that is of my understanding of what it is, and what is the value. And so, Harry. keep on not thinking and not feeling. A little

bit, as I say, of salt will go a long way. But Work means, this is what I am as I describe myself. And I see many times how God damned unconscious; how weak; how little I am-but I have something in me which is much stronger than that because it has a wish for further development to become something that I call conscious and conscientious as a man. I wish to be a man harmonious with a will. I want my life to sound-to create that kind of a noise, perhaps noisy, first. Ultimately, a clear tone; a tone of harmony gradually changing to one tone only-un-the Universal constant. That is my aim; and it is with me wherever I am, during the day with others, in treating them; in helping them; looking at them; in sharing with them what I can in honesty being what I am. That is our Work! Harry, all the other little things; those lovely theories and that what you can read out of All and Everything it's good enough. Of course you will continue to read it. And every once in a while there is a stimulus. And like 'twas said on Tuesday on every page you can find yourself-of course! And when you find yourself, what you do with it?....to see what there's to be done. And the emphasis is not on the thought-not on the feeling. It is on the doing! Only the doing will give you the experience; and only the experience will set you free. Because experience, when it is objectively observed, is the truth!.....All right Harry?.....I advise you; don't mix your desire to Work, which I think is honest, with the desire to want theoretical knowledge. It will hamper you!

Harry: Ya...I...in-in trying to Work I try to getaway from--from any kind of theory but just to my own experience

MR NYLAND: Ya, your own experience will teach you that you have to become more simple. And you have to reduce your thoughts about Work, even. As long as there's enough as a stimulus that there is a wish-it is enough! Give yourself a time period-For one week I will not think about Work. For one week I will make everytime an attempt when I happen to think about it-that I do! And in the doing, I will lose my thought. I will change the thought into--as a knowledge, into an understanding of my being. That will be my aim for one week. Whenever someone else comes around and says you ought to read All and Everything-say no! Not this week. This week I read myself. I find out what I am. And I want to Work. Take that task

Harry: I'll do that

MR NYLAND: It will be a very good one.

Harry: Thank you Mr Nyland

MR NYLAND: Ya. All right

Judith: Mr Nyland

MR NYLAND: Yep

Judith: It's Judith (?)

MR NYLAND: Yes Judith

Judith: Last night I came to a--a sort of half conclusion. I have a question about letting go of something because you are going towards the center. And that it isn't accepted. And then when you see that again

MR NYLAND: A little louder Judith

Judith: I'll stand up

MR NYLAND: When you --when you are Working you want to go to the center. And--what is not accepted?

Judith: I'll have to rephrase (?) it.

MR NYLAND: Ya say it your way

Judith: Um. Making efforts over a period of time, wishing more and more to go more to the center, even though that is for me, like you said, on--it's new territory, and it's very undeveloped still. Then I feel the pull to go (horseback?).And that becomes the strongest wish. And in the face of that wish, many qualities and many reactions to quality-are let go of. Then at some point I turn around and I look back; or whatever. And then I begin, again, to see those qualities. And there's a different perspective on them; but I get like a--a bird that flew into the office once and I feel like I'm throwing myself against the windows. Because uh.

MR NYLAND: You see the same qualities in a different light?

Judith: Yeah. And--and they're there. And they have not been accepted because I--I--I don't understand that they're accepted. I just see that as having been let go of because something else was more important. Am I looking at it wrong? Or what?

MR NYLAND: No! It's quite right that you overlook them because you see something else ahead. And that becomes a little bit more encouraging. And ~~then~~, afterwards, from that standpoint, looking back of course it will be different. You still realize that you have overlooked them and you should go back.

Judith: Yeah

MR NYLAND: I think many times, this road, from the circumference to the center is not straight going. I think it is zigzag; and I think it's back and forth. When I Work with myself I try, let's say, I

have a saw. I test the saw out in a different way, by going up and down with it. First seeing where I have to cut. Then making sure that I don't cut my thumb. But I know that right there and I want to make-- and I want to follow the line. Then I start- and gingerly, very carefully, I go back and forth. It is that process. Back and forth on that-finally it will cut. But it goes back and forth many times. It comes back again to where it was. When it is down below I pull it up again. (repeat last sentence) At the same time I go a little bit further. All the time when I saw-I look at what I have done, and I see if it was straight. And then I see it was crooked. Then I say no-that kind of property should not be in the cut of the saw. This is the way I consider myself. I go ahead, I overlook certain things, I look back, I see them. But I see the relationship with that what I have not as yet attended to in the present of where I am. Sometimes not necessary to go back because I find a similiar kind of property right now where I am. And in solving that one, I solve the other one that I, so called, have overlooked. Is that clear?

Judith: I--uh--I can use it (?)

MR NYLAND: Ya. It is all right; it is very good. Whichever way it is; in this kind of a field of adventure. It doesn't really matter if you go north, south, west, or east. You are in uh adventure- you are in a state, you are in a state of research, you are in a state in which you want to reach an end, which is your aim. And you are constantly spirited by the aim. And you may have to make little detours, here and there, because you cannot go straight. Because you don't know the terrain. You have no idea how the map is. You don't even know when you meet a river. All of a sudden you have to

cross a river you never even thought about. The constancy of the development of openness will more and more give insight into me, what I ~~am~~--really am; in my expressions in behavior in any three centers. Or in that what is the source within my three centers that where such energy is coming from. And the constancy of wanting to find out will give me constantly new material of myself, which I try to place more and more in simplicity extracting from each mate--each--each--uh--each experience, what is the form? and what is the principle? And more and more coming towards the center, becoming simpler and simpler about that what I am in reality, until I find the fundamental note of my unconscious existence. The greatest common denominator sometimes we say--chief feature.....all right?

Judith: Yes

Mark: Mr Nyland

MR NYLAND: Yeah

Mark: It's Mark

MR NYLAND: Yeah Mark

Mark: This morning....I wanted to--I said to myself that I would Work in the morning. And not--there was a thought that I had from yesterday that uh during the day I was--I was too complicated. I I was running around doing things I couldn't get myself together. And I thought that I would Work in the morning.

MR NYLAND: Before you went to work?

Mark: Yeah

MR NYLAND: Ya

Mark: And I realized driving to work, when I was being driven that I

had forgotten all about Working. And I made an attempt or two then, you know, when I remembered that.

MR NYLAND: It's a little too late

Mark: Yeah. But all during the day, I came to myself quite strongly all day long. And every now and then I would think it felt unusual almost that I could come to myself that strongly. But when I did, there wasn't a wish there to Work.

MR NYLAND: Anytime that you make up your mind you're going to do something and you're quite serious about it, it leaves a mark within you. So that even if you don't fulfill or live up to your promises, something already has taken place in yourself which is profitable and also remains positive. It can come out at certain times during the day, or in the so-called future, dependant on the conditions in which you then have--are living; what kind of experience you have. Because such influences are there, they are recordd within you; and they are available at the proper time when they can come out. That is why it may be dependent on the conditions in which you happen to live with? to work now physically. It does not mean that under any conditions it will come out. It will come out at a certain time. It's like, you really don't know. You notice something that you wish as blue sky. It doesn't mean your wish will make it.

Mark: Well, like--it's like I got home at the end of the day and made my--I made myself some supper. And I thought that I would--I thought that I would listen to a tape. And about ten minutes into the tape, I said to myself; I don't want to listen to a tape, I want to Work-I want to do something. So I decided to start walking to the Barn, you know, in preparation of coming to

the meeting tonight. And I Worked. And I could relate a lot to what you said just before about walking and asking an 'I' to be present. And it's like--it was a long walk and I had--I tried to have a lot there. And I realized from something you were saying tonight, as I looked back on my day that the times when I came to myself there--there was a very--there was something there and there was--it was very definite. And I just feel now that the number of times that I came to myself and felt that maybe there was information there about myself, as--as I was then. I thought that that would that (?) something to go towards

MR NYLAND: If there was information about yourself you would know it. I think there is a possibility of having a thought; or even a nearness of a thought that you might have information about yourself without actually having it. I don't think I would make distinctions like that. I would simply say; I have Worked; I got some information; here and there; I am-because of that I am a little bit more fulfilled with actual knowledge about myself. Thank God the day is over, I am happy it has existed, I hope tomorrow will be about the same. Or that I can do more and more and more. Keep on saying all the time I'm grateful for what I have received. I will continue to try to get more. Don't dwell on it too long, simply accept it as such a thing that happens, and sometimes it's good, and sometimes it's not as good. But at least it can remain positive. Keep on being alive like that. all right?

Mark: Yeah; yeah

R NYLAND: If you need at certain times that you want to stand still and see what you have done, and you turn around, it is all right-you

have a vista; you know where you came from and you say I have to (?)(?). But if you stay there too long, you become salt.

Mark: (Chuckles) Okay

MR NYLAND: (Chuckles) :

Mark: Yeah (Chuckling)

MR NYLAND: Alright

Mark: Thank you.....

Joan: Mr Nyland

MR NYLAND: Yep

Joan: Joan Coffee

MR NYLAND: Yeah

Joan: Uh Several times in the past few months, at times when my wish has really been stronger to Work Um, It's like I start Working with a wish. And there are definite moments that I would call moments of observation. And then at some point it's like-whatever is observing me almost becomes part of me. See I--I don't know how to describe it but what--what I find strange afterwards is that--it's almost like then it's gone; and I don't realize it's gone until it's gone. And it's almost-shocking! To find that it's not there anymore.

MR NYLAND: It's not shocking. It is too bad! By this time you ought to be familiar with it

Joan: But

MR NYLAND: You're--you're sad about it-that's all. It's not a shock.

Joan: But it used to be that--that if I Worked I--I knew when the attempt was running down. And uh

MR NYLAND: Oh did you really? If you knew that you could have continued with Work.....

Joan: Well yes-but.....

R NYLAND: I don't think you know when you lose it. But I think it is possible when you realize that you have lost it, that the wish comes again. And that may be very short time after you started Work. But Joan don't pay too much attention to that. At the present time you have a certain capacity which is expressed in the wish to Work. You keep on trying to Work as much as you can and the way you understand it, in becoming aware of yourself in whatever condition you happen to be. Whenever there is difficulty, or thought, and so forth, try not to think. If you want to have a closeness to Work use that which would have otherwise gone in the direction of waking up for the purpose of, let's call it for a little while, embellishing your own life. In an unconscious state doing the things unconsciously which you should do, would like to do, and can do, and perhaps you can share unconsciously. Use the energy in an unconscious state which becomes much more positive instead of spending it in all kinds of, lets call it, lazy attitudes. Out of that you will have many more possibilities, and desires, when the attitude becomes positive in your unconscious state you will have many times the thought and the feeling about wanting to Work. And that--that's the way you get your interest back in the investment in unconsciousness. You understand what I mean Joan?

Joan: Yes. Um

R NYLAND: Keep on a certain level. If the level can be conscious, fine! Very good, keep on going. If it is up and down-all right. It goes down. Go up again. It goes down-go up again. Hold on to it, fif-

teen minutes; half an hour; then, give unconsciousness, as a state for yourself, a chance to exist. And don't bother about Work. If you would make a rough guess, how often do you think you Work? Actually make an attempt during the day?

Joan: It varies. There are some days that I would say once. There are some days I would say I Work a lot.

R NYLAND: Yeah. It varies, of course. But if it now is high, could you try to make up your mind that the next day it's going to be more than that? And make a very special effort?

Joan: Yes

R NYLAND: Put yourself under some kind of a pressure, that you really say, I want to do this now for the sake of myself; for the sake of growth; for the sake of God; for the sake of establishing a relationship, strange to say, towards Infinity, with an understanding of that what is me on this Earth; within myself with that what is my planetary level; within that what is the potentiality of my--my Soul. Soul-Magnetic Center whichever way it is and whichever you want to assign to a certain day-special kind of effort; special kind of austerity. For one day! Special kind of behavior for one day, special kind of thoughts for one day, not allowing other thoughts, attempting to do that what you set out to do which is worthwhile. Do it if you can consciously, of course, every time whatever you can do, do it with as much conscious effort as you can. But do it!.....There are thousands of possibilities of how to arrange one's day in accordance with a certain scheme, a certain method for yourself of training, what you would like to be-and do it! In the direction of simplicity. Very

much the same-I don't smoke; or I won't swear; or I'll go without food. There's much more we profit a great deal more by little bits of this kind of discipline with one's daily--in ome's daily life than by other--any other kind. Many times when you read, you're not in the right state and you don't follow up on it. All of this discipline belongs to an unconscious person and he makes himself much more adaptable to possibility of really coming more and more in closer contact with that what is his Work. And the thoughts will, about Work, will multiply. all right Joan?

Joan: Yeah

R NYLAND: (Good?)

Joan: Thank you.....

R NYLAND: I end every time by saying that I'm amazed at all of you. Few people spoke. (About?) four. Work must be much more on your lips. Much more in your heart. And much--much simpler. It is not heavy. Work is not heavy! Work is your daily life in which you plant a couple of flowers. That's what you have to do. Your daily life will continue all the time because you keep on breathing. The unconscious state will continue. Most of your behavior forms will continue; and even (you) start talking about that and then say, at a certain time, somehow or other I saw that kind of mechanicality; an unconscious state; and I happened to wake up. Why can't you talk about it? Why can't you talk about what kind of a creature, so called, you have been today? If you were actually a creature. How unconscious were you? How often did you dislike the state of unconsciousness when you discovered that you were really stupid? How much time did you want to take to tell your-

self that you ought to be different? And that you're entitled to to be different. And that it is your responsibility to be different! And that you make up your mind for tomorrow when you wake up; how often do I ask you when I talk on Sundays at lunch-what do you do during the afternoon when I make a suggestion. Do you do it!? I never hear of it. It's not that I want to know about it. But when I judge by your silences- what is that that cannot make you alive regarding your inner life? Regarding what is really the reality of yourself? Regarding your relation to a God? Or aren't you religious enough for that? When you want to substitute some higher force; or a higher level; or Esoteric knowledge unattainable. But what is it that doesn't shake you up? In a--in a very simple way...You see I don't understand that. When you're alive let it flow over. Let it come out. So you can direct it a little bit in the way you want to direct it. But it's got to come out and formulate it in some way or other. Otherwise it is not alive enough. Even if you keep it--keep it up to here, There is a moment in which you say, let it go! Then maybe, regarding Work, sometimes you can become spontaneous.....It was that, Ha

Someone: Yeah

R NYLAND: Yeah. Goodnight everybody. I hope you Work more this coming week-more!....Goodnight.

END OF TAPE

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Eleanor Kravitz

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Joseph A. Stevens